

to be forwarded from the Author
D. Bernard.
VILLAGE - PREACHING

53
CONSIDERED AND ENFORCED IN

A SERMON,

Preached on the 23d Day of April, 1799,

AT DUNMOW,

IN THE COUNTY OF ESSEX;

BEFORE THE

CONGREGATIONAL UNION,

FOR PROMOTING THE

KNOWLEDGE OF THE GOSPEL,

IN THAT

COUNTY AND ITS VICINITY.

BY ROBERT STEVENSON.

London:

PRINTED FOR J. MATHEWS, No. 18, STRAND,

SOLD BY CONDER, BUCKLESBURY;

SHEARCROFT, BOCKING;

JOHN KING, CASTLE-HEDINGHAM; AND

HILL, BALLINGDON.

M.DCC.XCIX,

PRICE SIX-PENCE.

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The Author of this plain Discourse, with great diffidence, presents it to the public eye. Complying with the solicitations of his friends, he ventures to send it abroad into the world, in hopes that it may be blessed, in exciting a more prevalent concern for the best interests of mankind, and for the increasing glory of the divine Redeemer.

CASTLE-HEDINGHAM,

May 28, 1799.



VILLAGE-PREACHING, &c.

ACTS, XVI. 9.

A VISION APPEARED TO PAUL IN THE NIGHT: THERE STOOD A MAN OF MACEDONIA, AND PRAYED HIM, SAYING, COME OVER INTO MACEDONIA AND HELP US.

THE invitation which was given to Paul, to preach the gospel in Macedonia, was communicated to him in a vision of the night; which used to be one of the methods by which God made known his mind to his people, and of which there are other instances in the history of this apostle. The person, who is represented as speaking to Paul, was a man of Macedonia: whether he appeared in the habit of the country, or spoke in the dialect of that province, we know not; of this we are certain, that he mentioned it particularly by name, by which the apostle knew that he was to go thither.

This was a vast region of Greece, formerly called Emathia; and, from the kings of Macedon, Macedonia*. It is celebrated in ancient history for being the third kingdom, which, un-

* The metropolis of this country was Thessalonica; where a church was planted by the apostle, to whom he sent two epistles, which are inserted in the New Testament canon. This, and the other churches in this province, viz. Philippi, Beræa, &c. are much commended by the apostle for their amiable spirit and liberal contribution to the poor saints at Jerusalem, 2 Cor. chap. viii and ix.

der Alexander the Great, obtained the empire of the world. It was separated from Troas, where the apostle now was, by the Hellespont, a narrow strait of the sea; over which Paul must pass, to go into Macedonia, and therefore the Macedonian says, "Come *over* into Macedonia and help us." It was for this very purpose, that this eminent servant of Christ was raised up, as our Lord told him, on the day in which he was, in so remarkable a manner, brought to the knowledge and love of that gospel, which he had before persecuted with uncommon malignity. *I have appeared unto thee for this purpose, to make thee a minister and a witness both of those things which thou hast seen, and of those things in the which I will appear unto thee, delivering thee from the people and from the Gentiles, UNTO WHOM I now send thee; (so that his commission to go into Macedonia was an express fulfilment of this word) to open their eyes, and to turn them from darkness to light, and from the power of satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith, that is in me*.*

It was for such important missions as these, that this great man was eminently qualified by the exalted head of the church, and therefore there was a peculiar propriety in the application, which was now made to him, "Come over into Macedonia and help us."

From these words I shall take occasion to observe,

* Acts xxvi. 16—18.

I. The wretched state of those who are destitute of the gospel, and the relief it is calculated to afford.

II. The pressing urgency of their case, and the need of immediate aid, which is implied in the earnestness of the Macedonian speaker, *Come over into Macedonia and help us.*

III. That it is the indispensable duty of those who are acquainted with the gospel themselves, to try to bring all they can to ~~an acquaintance~~ *a know* with the same interesting truths.

The *first* thing to be attended to is the wretched state of those who are destitute of the gospel, and the relief it is calculated to afford.

Were our fellow creatures afflicted with some malignant disorder, that affected their bodies only, and rendered them the objects of pity and compassion to beholders, would not every friend to humanity not only commiserate their case, but bless the generous mind that had discovered, and laud the friendly hand that hastened to apply some efficacious remedy? From this principle of human nature it is, that the most deserved encomiums are every where pronounced, upon those HUMANE, PHILANTHROPIC, and BENEVOLENT societies which have so much distinguished our happy island. But every one, who is at all acquainted with the nature of man, knows that those maladies, which affect the mind, are infinitely more calamitous than those, from which the body only suffers; and this is the case of those unhappy beings, who are totally unacquainted with the gospel of Christ; for it may be said of them,

them, that they are in a state of *darkness*, in a state of *misery*, in a state of *spiritual death*, and in *danger of eternal perdition*.

1. They are in a state of *darkness*, of *mental darkness*.

This is perfectly consonant to the descriptions which the sacred writers give of the natural state of sinners. They are described as *sitting in darkness**, as being *darkness* itself †; and the change, which the grace of God makes in conversion, is described as a *deliverance from the power of darkness* ‡, and *being called out of darkness* §.

How uncomfortable is the state of *natural darkness*, in the absence of the sun, and of every artificial light! and how gloomy, and melancholy would our situation be, were this to be the case with us for any long continuance. The sacred historian gives a very striking description of the miserable state of the Egyptians, during those three days of darkness, wherewith God afflicted their land; they had no light, and *saw not one another, neither rose any from his place* ||. But there is another kind of darkness which is still more distressing, when men are actually blind; when the light of the body is extinguished. The cheerful day returns, and the exhilarating light of the sun, but all is one vast blank to them; "Seasons return," (as our excellent poet Milton expresses it, most pathetically describing his own situation,)

* Mat. iv. 16. † Eph. v. 8. ‡ Col. v. 13. § 1 Pet. ii. 9.
|| Exod. x. 23.

To bid of him it may be said "Seasons

“Seasons return, but not to me returns
 Day or the sweet approach of even or morn,
 Or sight of vernal bloom, or summer’s rose,
 Or flocks or herds, or human face divine,
 But cloud instead, and ever during dark*.”

There is, however, another species of darkness which is far more awful than either of those which have been mentioned, and that is the darkness of the mind. This is the state, my friends, of thousands in the hamlets and villages all around you. They are in a state, not of partial but of total darkness, as to any true knowledge of God or of Christ, of their guilt and misery, or of the remedy which infinite goodness has provided. They are ignorant, as to any real or well grounded hopes of future glory. In these respects, all within is gloom and horror, where the very light is even as darkness.

Figure to yourselves, then, the joy and extacy with which such unhappy persons must be filled, when they first get a view of Christ, and behold something of the glory, of the preciousness, of the suitableness of his salvation as revealed in the gospel. “His appearance” says the excellent Mr. Hervey, “is unspeakably more delightful to the benighted soul, than the emanations of orient light to the eye, or the entertainments of the vernal season to the other senses. Thus the gloom of fallen Adam was alleviated by a ray from this sun of righteousness. Abraham and the patri-

* Par. Lost; book iii, line 41, &c:

archs saw afar off the blessed Jesus, *as the morning spread upon the mountains* *. The Psalmist and the prophets beheld his nearer approach, like the sun upon the point of rising. To the apostles and evangelists he arose in perfect lustre, and complete beauty. The grace and the privileges, which *dawned* under other dispensations, are brought even to meridian light by the gospel."

2. They are in a state of *miser*y.

This is the natural consequence of sin, which is the odious monster, from whose prolific energy have sprung all those evils which, like a mighty deluge, have overspread the world, and filled it with devastation; and it will ever be found that in proportion as sin and wickedness abound, in the same proportion will human misery and wretchedness be experienced.

How very deplorable is the situation of many of our fellow creatures, in the vast population all around us; who are immersed in ignorance, in profanity, in licentiousness, in indolence, in dishonesty; and, instead of being blessings, are, in too many instances, plagues and curses to the neighbourhoods where they live. Their minds being a prey to evil passions, they are and must be totally strangers to all true happiness. *The way of peace they have not found.* But especially in that awful season, when they are drawing nigh to the termination of their present life, how poignant must their feelings sometimes be!

* Joel ii. 2.

Many of them, no doubt, go out of the world in the same stupid state in which they lived in it; and know or consider little about eternity, till its awful scenes open upon them; or of the pit of destruction, till they plunge into its profound abyſſes, and lift up their eyes in torments inexpressible. But we may suppose, that there are others of them very differently affected in these awful moments. From the light of nature, or from the voice of conscience, or from some scattered rays of divine revelation which may have reached them, let us imagine such a person approaching his last end; looking back, with horror, upon the iniquities with which his life has been crowded; and looking forward, with anguish, to an angry God, an inflexible Judge, and ~~a never-ending~~ eternity. How suitable to this poor man's misery, would be the knowledge of the precious gospel of Jesus Christ! Should some highly favoured *Messenger*, some *Interpreter*, *one amongst a thousand**, be introduced to him in this awful crisis, and tell him of a rich, a full, a free, a finished, a complete salvation; and should it please God, by the all-powerful energy of his spirit, to apply it to the poor man's mind, it would be to him like life from the dead; it would be an exchange of misery for rapture. Who among us does not long for the honor of being the messenger of such joyful tidings? Who would not rejoice in being the instrument of plucking such a man as a brand out of the everlasting burnings? Who would not think himself the happier

* Job xxxiii. 23.

every future day of his life, were his humble efforts to be thus crowned with success?

§. Those that are without the gospel are in a state of *spiritual death*.

The apostle says of such that they are *dead in trespasses and sins**. It is freely owned that the persons, of whom we are now speaking, are all alive, and vigorous as to natural and civil objects; they are all alert and active in the pursuit of gain, or of pleasure; but as to any thing of a spiritual nature, here they discover a total insensibility. If we consider the life of the soul as consisting in the image of God, formed in the mind; in living to his glory; and in experiencing some happy sense of his love and favor, we shall find that to all this, they are totally strangers, and, in the language of inspiration, *dead*.

There is no small degree of resemblance between the effects of death upon a human body, and the consequences of spiritual death upon the mind. A man that is dead has no breath or motion; so the dead sinner has no breathing towards God, has no motion towards spiritual and eternal things. And, therefore, our Lord mentions it as a very striking proof of the conversion of Saul of Tarsus, *behold he prayeth*†. Doubtless Saul having been educated in the most rigid Sect of the Jewish religion, viz. that of the Pharisees, had often prayed before, that is, had uttered words, but these were not esteemed as prayer by Christ. No; it is not the cold and formal utterance of the lips

* Eph. ii. 1.

† Acts ix. 11.

in words of ice and snow, but it is the language of the heart in thoughts that glow, and words that burn, that he accounts to be prayer.—A man that is dead, is insensible to every thing around him; if the thunder rolls in dreadful and reverberated roar, he does not shake; if the blue lightning shoot from pole to pole, he does not tremble; yea, if the very house in which he lies a corpse, should be all in flames about him; he is still unmoved. And is not this the case with the dead sinner? Sinai thunders out the most tremendous vengeance, *with blackness, and darkness and tempest**, yet he regards it not; and though *a fire is kindled which will burn to the lowest hell†*, it doth not affect him. Nothing can rouse such a man from this state of awful torpor, but the all-powerful grace of God in the gospel of Christ; and when the quickening and vital influence of the Spirit breathes upon such dry bones, a new life is communicated; and they experience that whereas they were once blind, they now see; whereas they were once dead, they are now made alive unto God; and the life they now live in the flesh, is by the faith of the Son of God. Great will be the honor of that man, who shall have the distinguished felicity of awakening them to newness of life; who shall call, with a resistless energy accompanying his feeble voice, “Awake thou that sleepest and arise from the dead, and Christ shall give thee life‡.” Such awakened persons may say in that language of

* Heb. xii. 28.

† Deut. xxxii. 22.

‡ Eph. v. 14.

beautiful simplicity, which Mr. Bunyan, in the second part of his Pilgrim, has put into the mouth of Christiana,

Blest be the day, when I began
 A pilgrim for to be ;
 And blessed also be that man,
 That thereunto moved me.
 'Tis true, 'twas long ere I began
 To seek to *live for ever* ;
 But now I run fast as I can,
 'Tis better *late, than never*.

4. They are in *danger of eternal perdition*, who are destitute of the gospel.

It is not only evident from the justice of God, that those who live and die in a state of impenitence, must be the objects of the divine wrath; but it appears also indubitable from the nature of things. It would be utterly impossible for such persons to be happy even in heaven. In paradise they would be unparadised; because they would be out of their element; as a fish, taken from its native flood. Without a meetness, a congruity for the sublime employments of the heavenly world, there can be no blessedness: and if they cannot be admitted into heaven, they must then go unto their own place; but, Oh! who can describe the bitter wail, the agonizing shriek which they will give, when they find themselves in that place of torment, and have to reflect "all this is for EVER!"

Are

Are not those, then, who are destitute of the gospel, in danger of this awful misery? Yes; it is not a matter of idle speculation; upon this point we are at an absolute certainty, for a voice from heaven has declared, *except a man be born again, he cannot see the kingdom of God**.

Let us now consider,

II. The pressing urgency of their case, and the need they stand in of immediate aid, which is implied in the earnestness of the Macedonian speaker, "Come over into Macedonia and help us."

1. The infinite value of the soul shews the pressing urgency of their case, who are destitute of the gospel.

If we would form some proper estimate of the vast worth of the soul, we may learn it from the capacious powers of which it is possessed, from the boundless happiness or misery it is capable of, from the infinite price which was paid for it, and from that awful eternity of duration to which it is born. O, who can possibly comprehend the full meaning of that word, which is often in our mouths, ETERNITY! The age of the world itself, which has existed near six thousand years, when compared with eternity, shrinks into nothing; what then is our little span of life, our threescore years and ten? Surely less than nothing and vanity.—And is this eternity ours, and

* John iii. 3.

are the people around us born to live in that endless state of existence? How do these considerations elevate them to a state of vast importance, and stamp an incalculable value upon their souls!

2. The immense treasure of the gospel, as exactly suited to their circumstances, is another argument to shew the pressing urgency of their case.

This gospel contains a large and inexhaustible treasure of blessings; and, though it has been supplying many thousands and millions of our race, it is still as full and inexhaustible as ever. It would be impossible within the short limits of this hour, to give an inventory of half its benefits; permit me only to enumerate some of them. It contains, then, Redemption from the guilt, and deliverance from the pollution of sin. It shews us a rescue from that wrath of God, which we had deserved, and which was hanging over our heads. It holds out exceeding great and precious promises, which are the songs of the Believer in this house of his pilgrimage. It affords a never failing support under all the trials of this present life, and a glorious prospect of mansions of bliss at the end. Besides; this gospel is exceedingly suited to the wants and exigencies of those poor people, who are now unacquainted with it. Are they guilty? It tells them that the blood of Jesus Christ cleanseth from all sin*. Are they in debt to the law and justice of God? It reveals a surety

* I. John i. 7:

who has taken all this debt upon himself, and has paid it to the very uttermost farthing. Are they polluted? It points to a fountain, which is opened for sin and for all uncleanness*. Are they helpless? It tells them that the grace of Christ is sufficient for them, and that his strength is made perfect in weakness†. Now how important is the communication of these glad tidings to men in such miserable circumstances!

3. The vast multitudes that are every day perishing for lack of knowledge, is another consideration of great moment.

Time, with a mighty sweep, is continually bearing away the sons of men into eternity. Whilst I am now speaking, there are some of these poor people uttering their last groan, and called to give up their awful account before the great Judge of the quick and the dead. The day of their visitation is for ever, ever over. They are gone beyond the reach of your benevolent exertions; and their everlasting state is fixed, beyond the possibility of a change! But whilst I am speaking, there are thousands, and thousands of others, to whom life is still continued, who are in all the misery and want, which I have now attempted feebly to describe. And do not these poor ignorant people, do not the many dark and barren villages that are around us, cry aloud to us in the language of the text, "O come, come to us, and help us. Communicate unto us that

* Zech. xiii. 1. † 2 Cor. xii. 9.

"know-

“ knowledge, which you have in such abundance;
 “ make us acquainted with those blessings, which
 “ you so largely enjoy. Let us only have some
 “ crumbs of those bounties, with which your
 “ tables are so richly covered. O try to pluck
 “ us out of that fearful burning, into which we
 “ are just falling; and *the blessing of those that are*
 “ *ready to perish will come upon you, and you will*
 “ *cause our hearts to sing for joy*.*”

III. Our third remark was, that it is the indispensable duty of those who are acquainted with the gospel themselves, to try to bring all they can, to an acquaintance with the same interesting truths.

We find, that the grace of God has operated in this manner in all ages. How was *Abraham* concerned not only for his children, but for his servants, that they might keep the way of the Lord †; and how fervently doth he breathe out his ardent prayer for *Ishmael*, *O that Ishmael might live before thee ‡!* How solicitous was *David* to communicate divine knowledge not only to his own family, but to all around him, *Come, ye children, hearken unto me; I will teach you the fear of the Lord §.* When *Andrew* was called by Christ, he went and called his brother *Peter*; and when *Philip* was called, he went and invited *Nathanael* to come and hear Jesus. When the *Woman of Samaria* was brought to the knowledge of

* Job xxix. 13.

† Gen. xix. 19.

‡ Gen. xvii. 18.

§ Ps. xxxiv. 11.

Christ,

Christ, she immediately left her water-pot at the well, forgetting all her worldly occupations, and went to her townsmen to invite them to come to Jesus, and hear his words. When Peter was commissioned to preach to *Cornelius*, a Roman officer, he found that *Cornelius* had gathered together his kinsmen and friends to hear him preach the everlasting gospel *. And when *Paul* was converted, how earnest was he for the salvation of his brethren, his kinsmen the Jews. He says, Brethren, *it is my heart's desire, and prayer to God for Israel, that they might be saved* †. Yea, he tells us, that he could even wish himself *accursed from Christ* ‡; that is, cut off from all the external privileges of his church, if it might but promote the salvation of their souls.—And is not this the case with many of you, my friends? Have not your hearts often yearned with the most tender compassion over your relations and friends? Do they not now glow with the most generous benevolence, towards your poor and ignorant neighbours? Do you not long to impart unto them, not the gospel

* See Burder's Village-Sermons, Vol. II. Sermon 5; and Vol. III. Sermon 3. To this Gentleman the Author of these lines is unknown in person, and probably even by name; but he cannot omit this opportunity of strongly expressing the very great obligations he thinks himself under to him for that publication; and of testifying his most cordial approbation of the excellent spirit with which it is written. As he thinks it most eminently calculated for usefulness, he would strongly recommend it, wherever this discourse may circulate.

† Rom. x. 1. ‡ Rom. ix. 3. § 1 Thess. ii. 8.

of God only, but the warmest feelings of your souls, because they are dear unto you &c.

A great variety of motives will impel the sincere Christian to seek the spiritual good of others.

1. Gratitude to the great Author of those spiritual blessings he enjoys will have a very powerful influence over him.

“ I was once,” he will say, “ as to many things, “ in the state of these very people. My mind was “ all darkness, and enmity against God. I should “ have remained in that state to this present day, “ had not that God who commanded the light to “ shine out of darkness, been pleased to shine “ into my dark soul, with a beam of such efful- “ gence, as to give me the light of the know- “ ledge of the glory of God, in the face of Jesus “ Christ. It was he that sought me out, as I was “ wandering from him in my sins. I should never “ have sought out him. And now, Lord, what “ shall I render unto thee for all thy benefits, “ conferred upon one so unworthy? Lord, what “ wilt thou have me to do? I will teach trans- “ gressors thy ways, and sinners shall be converted “ unto thee. Had I a thousand tongues to utter “ thy grace, or a thousand lives to devote to thy “ service, they would be too few to shew forth “ all thy praise.”

2. Zeal for the glory of God is another motive, which influences a good man to seek the salvation of others.

It

It is one of the properties of true grace, that it gives a transcendent elevation to the mind of man. Take two persons, possessing, as nearly as possible, the same advantages; enjoying the same education; attending upon the same ministry; but whilst the one is alienated from the life of God, the other has received a taste for spiritual blessings; what a rich intellectual banquet is provided for him, whilst the other is feeding upon husks; and what an elevated dignity does it give to the mind! His ambitious spirit cannot be satisfied with a portion upon earth. Nothing less can fill the vast capacities of his soul, than a boundless, an immortal felicity. And as the glory of God is the noblest object he can have in view, so this is what he most earnestly seeks. For this purpose, he is solicitous that the kingdom of his Lord may be enlarged, that a great accession of new subjects may be made to his government, and that the blessings of his gospel may be more extensively diffused.

3. A reflection upon his own mortality, and the extreme precariousness of life serves as another powerful stimulus to excite a good man in pursuing the salvation of others.

Not only those who are the objects of our compassion are dying around us, but we ourselves also must soon remove from the present stage of action; and then we shall have no more opportunities for doing good to the bodies, or to the

souls of men. When we think of this, what a cogent argument should it be, to be *stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as we know that our labor shall not be in vain in the Lord**. When our last day approaches, and our last sands are running, will it be any subject of regret to us, to have spent our time, our talents, our strength, and our lives in this best of all services? Will it not rather gild the dark valley with effulgent glory, then to have the approbation of our Lord, and *the testimony of our consciences, that in simplicity and godly sincerity we have had our conversation in the world†?*

4. A benevolent concern for the welfare of society and the happiness of mankind, is another motive to urge us to engage in this good work.

It is not the little narrow interests of a party, either in politics or religion, which it is the design of this society to promote. No, my friends, I speak it in the face of open day, that our *sole* ambition is, under the influence of the good Spi-

* 1 Cor. xv. 58.

† 2 Cor. i. 12. These truths have received a most awful confirmation in the death of one of the firmest supporters of this cause, the Rev. Aaron Wickens, of Dunmow, within seven days from the delivery of this discourse; for whom the author possessed the sincerest friendship; in whose agreeable and instructive conversation, he has passed many days of pleasure; whose death he shall never think of, without a tender regret; and to whose memory he embraces with pleasure this opportunity of paying the tribute of a grateful heart.

rit of God, to make men converts from ignorance, from vice, from misery; to make them better members of society, better servants, better parents, better husbands and wives; to impart to them those strong consolations which the gospel affords against the ills of life, and the terrors of death; and, in a word, to raise them from their present depression, to the dignity of rational and immortal beings. And will not every pious clergyman* of the established church, and every serious private member† of her communion, bid us *God speed*? Will they not be ambitious of co-operating with us in their respective neighbourhoods? The field is most extensive, and affords ample scope for the zealous exertions of all the friends of Christ. The harvest truly is plenteous, let us pray therefore the Lord of the harvest, that he will send forth more labourers into his harvest.

* To the honor of many Clergymen it ought to be mentioned that they are no less active, in the dissemination of religious truth, than the Dissenters; and even the BISHOP of DURHAM himself, in his late charge, has strongly recommended *Village-Reading*.

† “It is with pleasure I can here relate that a gentleman, (I think a magistrate) who attended, *out of curiosity*, a young minister, who was lately exhorting the people to repentance, in a country place, was so far from being displeased with what he heard, that he went up to him, after the service was concluded, thanked him for his sermon, and assured him that he hoped he himself was endeavouring to attain the same object one way, (by enforcing the laws of the land) as he, the minister, was aiming at in another, namely, to reform the people.”

See an Apology for Village-Preachers, by my much esteemed friend, Mr. Kingsbury, p. 22.

Our

Our encouragement to perseverance is very promising. It has been the subject of repeated observation, and of sincere gratulation by all the friends of religion, that the plain, simple preaching of the gospel of Christ has produced wonderful effects upon the most hardened, upon the most depraved of our species. I refer to the happy consequences of it among the poor colliers at Kingswood, near Bristol; at Newcastle upon Tyne; and amongst the tanners in Cornwall*.

But I may produce another instance known to most of us, in our own county, and in the neighbourhood of Colchester†; where the plain, unsophisticated doctrine of the cross of Christ has produced an alteration of the most pleasing kind, and has turned the barren wilder-

* Kingsbury's Apology, p. 42.

† The circumstance above alluded to is the very remarkable blessing, which has attended the artless and unadorned preaching of the cross of Christ, in the neighbourhood of Birch, and Layer Bretton, near Colchester; where, but a very short time since, a praying family was scarcely to be found. But the all-powerful, and all-directing grace of God was pleased to raise up a friend to visit them, and read the word of God on sabbaths in a private house, where he prayed and endeavoured to expound the scriptures. The reformation in their morals which ensued was very visible; an earnest concern in the affairs of their souls succeeded; and their numbers increased to more than two or three hundred; of whom nearly forty have given solid evidence that they have been turned from darkness to light, and from the power and kingdom of satan unto God.

ness into the garden of the Lord. *Arise, O Lord, into thy rest, thou and the ark of thy strength!*

Pity the nations, O our God,
Constrain the earth to come ;
Send thy victorious word abroad,
And bring the strangers home.
We long to see thy churches full,
That all the chosen race
May with one voice, and heart and soul,
Sing thy redeeming grace.

F I N I S.

10-2
(22)
Held into the garden of the Lord. Arise, O
Lord, and thy rest, then and the end of thy
strength.

Thy the nations, O our God,
Constrain the earth to come;
Send thy victorious word abroad,
And bring the strangers home.
We long to see thy churches full,
That all the chosen race
May with one voice, and heart and soul,
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